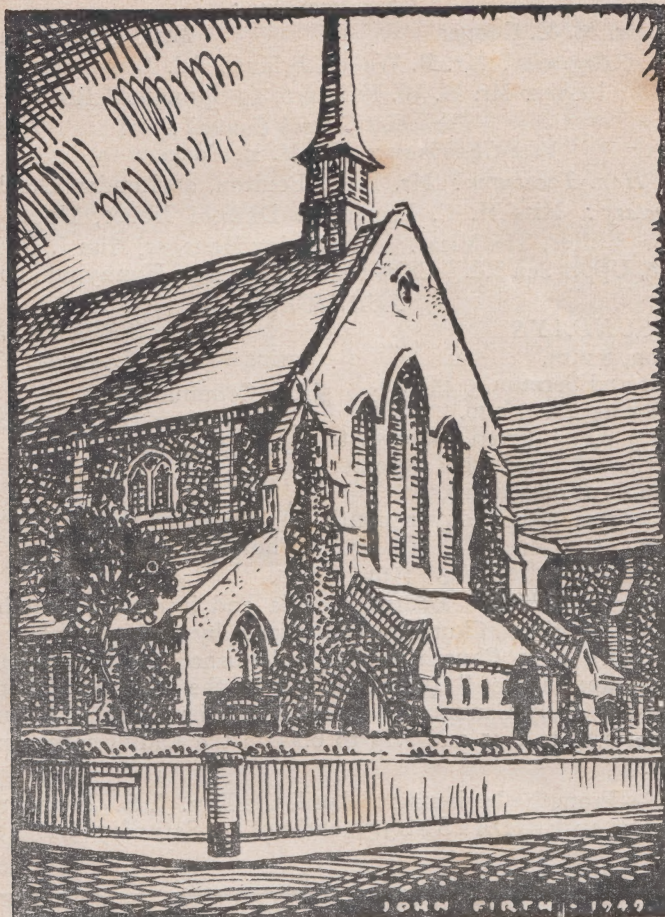


ST. BARNABAS' NEWS

BEXHILL-ON-SEA



MAY, 1951

Price Threepence
By Post Fourpence



VICAR:

THE REV. D. H. PILKINGTON, M.A.

St. Barnabas' Vicarage, 5 Brassey Road. Tel. 462

Assistant Curate:

The Rev. J. GOWING, M.A.

St. Barnabas' Lodge, Sea Road. Tel. 1813

Churchwardens:

Mr. M. E. Cooper

Mr. H. E. Marsh

Organist: Mr. B. Weller, B.Mus., Tel. Lewes 670

Verge: Mr. H. W. Prothero, 29 Springfield Road

Parochial Church Council:

Vice-Chairman: Mr. M. E. Cooper

Hon. Treasurer: Mr. F. E. Poulton, 26 London Road

Hon. Secretary: Miss H. C. Escreet, 2 Duffield House, Upper Sea Road

Magazine: Editor, The Vicar. Advertising Manager, Miss I. E. Isherwood, 2 Duffield House, Upper Sea Rd. Chief Distributor, Miss Hunnybun, 20 Magdalen Road

SERVICES:

SUNDAYS

Holy Communion, 8 a.m.

Choral Eucharist and Sermon, 9.45 a.m.

Mattins and Sermon, 11.15 a.m.

Sunday School 3 p.m. (from October to April inclusive. During the Summer, children assemble at 9.45 a.m.)

Holy Baptism 3.45 p.m. 3rd Sunday in month

Evensong, 6 p.m.

Informal Service and Address, 6.30 p.m.

WEEKDAYS

Matins 10 a.m., Evensong 6 p.m. daily.

Holy Communion:

Saints' Days, 8 a.m. (except Wednesdays and Saturdays).

Tuesdays and Fridays, 8 a.m.

Wednesdays and Saturdays, 7.30 a.m.

Thursdays, 12 noon.

For other Notices see Boards outside and inside the Church Porch

Baptisms, Churchings, Marriages by arrangement

The Vicar will be in Church to give "the benefit of Absolution, together with Spiritual Counsel and advice" (in obedience to the directions found in the first Exhortation in the Holy Communion Service in the Book of Common Prayer) on Wednesdays from 2.15 to 2.45 and 6.15 to 6.45 in the Lady Chapel, and at other times by arrangement.

CONFESSIONS—From the beginning of April, the Rev. J. E. Gowing will be in Church to hear Confessions on FRIDAYS at 5.30 and not on Saturdays as heretofore.

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VICAR'S LETTER

DEAR PEOPLE,

First of all let me say a heartfelt "thank you" for your Easter offering. It was indeed a generous gift, and as you may imagine, a real Godsend in these difficult days.

It was a real joy, too, to see so many communicants on Easter morning—735, a record at any rate since the war. I should imagine, too, that the numbers attending the Three Hours' Service on Good Friday must also have constituted a record, and those present were given much to think over in the powerful addresses delivered by the conductor, Rev. Marcus Truman.

I should also like to take the opportunity of saying how grateful I am to Mr. Cooper and Mr. Marsh for their work as Wardens during the past year. I am very glad that they have both consented to carry on for this year, for it is going to be a strenuous time, and their energy and team spirit will be invaluable.

Plans for celebrating the Diamond Jubilee of the consecration of our Church are well in hand, and I hope everyone will do their best to keep the week, July 15 to 22, free from other engagements.

July 8 is also going to be an important date for us, for we have been asked to take responsibility for the Evensong Broadcast on the Home Service at 7.40 p.m. on that date.

Further details will be found elsewhere in the Magazine, but I have just mentioned the date here, hoping you will be able to give us your support.

One more shock before I close! The time has come, as one feared it soon would, when we have to prepare ourselves to say God-speed to a loyal colleague and friend. John Gowing has been offered the living of St. Richard's Aldrington and has accepted it. He will be leaving us early in September. We offer him our heartiest congratulations on his preferment, and all good wishes for his future work, with gratitude for his loyal co-operation in the past. I know you will pray for God's blessing on him and his new parish, and also that the right man may be found to fill his place here.

Yours affectionately,

DAN PILKINGTON.

STOP PRESS

I have just heard the (for us at any rate) sad

news that Mr. and Mrs. Humphries will shortly be leaving Bexhill. I am sure you would not like them to go without some token of our appreciation, Mr. Poulton, our Treasurer, will be pleased to receive donations for this.

CALENDAR FOR MAY

- 1—Tues. ST. PHILIP and ST. JAMES. Rogation Day. H.C., 8 a.m.
- 2—Wed. Rogation Day. H.C., 7.30 a.m. British and Foreign Bible Society Annual Meetings, 3 p.m. at St. Andrews, and 7.30 p.m. at Sackville Road Methodist Church Hall.
- 3—Thurs. ASCENSION DAY. H.C., 6.30 a.m., 8 a.m., and 12 noon. Festal Evensong and Address, 6 p.m. Good Companions, Lower Vestry, 3.30 p.m.
- 5—Sat. St. Richard's Guild, Lower Vestry, 7.30 p.m.
- 6—SUNDAY AFTER ASCENSION DAY. St. John before the Latin Gate. Empire Youth Day. St. Richard's Guild Service, 6 p.m. Congregational Singing Practice, 5.30 p.m.
- 7—Mon. Ruridecanal Chapter Meeting, 11 a.m.
- 9—Wed. Bible Study Circle, Lower Vestry, 3 p.m.
- 12—Sat. Church Decorations, 10.30 a.m.
- 13—WHITSUNDAY. Holy Communion, 6.15 a.m., 7 a.m., 8 a.m., and 12.15 p.m. Sung Eucharist and Procession, 9.45 a.m. Matins and Sermon, 11.15 a.m. Children's Service, 3 p.m. Evensong and Sermon and Procession, 6 p.m.
- 14—Mon. H.C., 12 noon.
- 16—Wed. Ember Day. Healing Service, 3 p.m.
- 18—Fri. Ember Day.
- 19—Sat. Ember Day.
- 20—TRINITY SUNDAY. H.C., 7 a.m., 8 a.m., and 12.15 p.m. Sung Eucharist, 9.45 a.m. Matins and Sermon, 11.15 a.m. Evensong and Sermon, 6 p.m. Congregational Singing Practice, 5.30 p.m.
- 22—Tues. Moral Welfare Meeting.
- 24—Thurs. Corpus Christi. H.C., 7.30 a.m. and 12 noon.
- 27—Sun. FIRST SUNDAY AFTER TRINITY.

FLOWER GUILD

- May 5—Miss Mason and Mrs. Miller.
 „ 12—Whitsun Decorations.
 „ 19—Miss Deane and Mrs. Marsh.
 „ 26—Miss Burden and Mrs. Dewdney.
 June 1—Miss Pierce and Mrs. Pilkington.

COLLECTIONS

	£	s.	d.
March 25—Easter Day (Easter Offering)	138	16	2
Week ending March 31	2	16	4
April 1—Low Sunday	16	19	0
Week ending April 7	3	12	2
April 8—Easter II	21	7	10
Week ending April 14	2	18	6
April 15—Easter III	17	11	5
Week ending April 21	2	11	8
April 22—Easter IV (S.P.G. and U.M.C.A.)	24	16	6

N.B.—All offerings on Whitsunday will be given to the Assistant Priest; the first £50 guaranteed as part of his salary, the rest as thankoffering for his work. A chance to show our appreciation.

HOLY BAPTISM

April 15—Keith Graham Clarkson,
Timothy Richard Marshall.

HOLY BURIAL

April 23—Rose Cronly-Ditton, aged 82 years.
,, 26—Helen MacDonald, aged 81 years.
" May they rest in peace."

THE JUBILEE

The plans for the Diamond Jubilee of the Consecration of our Church are gradually being worked out. The Bishop of Lewes has promised to come and celebrate at the Sung Eucharist on July 15 and also to preach at Matins, while on July 22, the Octave, the Bishop of Chichester will preach at Evensong, the Archdeacon of Lewes will celebrate at 9.45 a.m., and Rev. R. Tremellen will preach at Matins.

On Wednesday, July 18, a "Town" Service has been arranged, to which the Mayor and the Borough Councillors, and the other clergy, ministers and congregations of the town have been invited. Canon Bell, as Rector of our Mother Church of St. Peter, has kindly promised to give the address, while St. Augustine's and St. Andrew's, our daughter Churches, will join their choirs with ours.

On Tuesday, July 17, there will be a concert in the Church of first class but popular music, and on Thursday, July 19, we shall have our Parish Social at the De La Warr, where we have booked both the East Wing and the Lecture Hall. Dr. Box has promised to come and entertain us

with magic, and St. Richard's Guild, all being well, will put on a short play. On Friday and Saturday exhibitions will be on view in the Church representing different sides of our work, staged by the Missionary Association, Healing Circle, Sunday School, etc., and our beautiful vestments will be on view. On Saturday afternoon the children will present a Pageant, and Miss Hill, the Diocesan Sunday School organiser, will give a talk on religion in the home.

Meanwhile, may I suggest three resolutions that might well be made by each member of our congregation: First, to pray daily for God's blessing on all our preparations; secondly, to think over the programme and plan out the week's engagements so as to leave time to give maximum support to the Jubilee Services and celebrations; thirdly, to seek under God's guidance and with His help to win back at least one stranger or straggler to active membership of the Church. Just think what it would mean to God's work if each of us could not only dedicate ourselves afresh to His service but bring with us even one more recruit for His army—one more to pray and worship, one more to work for the establishment of His Kingdom.

So pray every day in your own words for—your Clergy, your Church Council, your Choir, Servers and Church Helpers, the members of the congregation and all who live in the Parish, and end with this prayer:

"Almighty and everlasting God, who governest all things in Heaven and Earth, guide and strengthen us by Thy Holy Spirit, and bring us all to be of one heart and mind within His family of Thy Church to the glory of Thy name; through Jesus Christ our Lord.—Amen."

TO OLD INHABITANTS

Mrs. Gowing is trying to find copies of the *Bexhill Chronicle* dealing with the foundation and Consecration of the Church in 1891 and with Canon Mortlock's departure in 1926. Unfortunately the files at the "Observer" Offices were damaged in air raids, and the relevant numbers are amongst those missing. Should any reader possess cuttings on either of these subjects, Mrs. Gowing would be most grateful for the loan of them for the forthcoming history of the Church. Alternatively, if any one remembers the foundation of the Church and the Consecration ceremony, or has heard first-hand accounts of them, Mrs. Gowing would very much appreciate it if they would write and tell her what they know.

B.B.C. BROADCAST

On July 8 we at St. Barnabas' are to be

entrusted with the privilege and responsibility of providing the Evensong Service for the usual Sunday Home Service Broadcast at 7.40 p.m. When talking things over with the Director, it was suggested that our congregation should learn to take part in the setting of the Magnificat by Dyson, which our choir has sung several times and which could be made a most inspiring part of the service—if we could do it well. So I promised we would have a try at it, and I would be glad if you would do your best to attend the two congregational practices arranged for 5.30 p.m. on Sundays, May 6 and 20.

I am hoping that the Magnificat and Nunc Dimittis can be used also for our joint service with St. Andrew's and St. Augustine's choirs on the Wednesday in Jubilee Week, and it would be good to have a setting that can be used congregationally as well as the many other beautiful ones which are more suitable for the choir only. So please try and come to the practices.

PAROCHIAL MEETING IN EASTER WEEK

It seemed unfortunate that so few members of the congregation were able to attend the Joint Parochial Church Meeting with the Vestry on March 29, as after the re-election of the two Churchwardens we had a most interesting and useful discussion.

Mr. M. E. Cooper and Mr. H. E. Marsh were re-elected to office with acclamation, and the Vicar said how glad he was to have the support of both in this Diamond Jubilee Year. Before the election Mr. Cooper had presented the Easter Offering of £138 16s. 2d. and the Vicar had expressed gratitude for so generous a gift at a time when expenses were high for everyone.

The Church Meeting then went on to discuss the preliminary plans prepared by the P.C.C. for keeping the Diamond Jubilee of the Consecration in the week July 15 to 22. We are to be honoured by the presence of two Bishops (the Bishop of Lewes on the 15th and the Bishop of Chichester on the 22nd), and arrangements for an Evening of Festival Music in Church and a Parish Social in the De La Warr Pavilion are already under way. An Exhibition in the Church will endeavour to show the interest at St. Barnabas' in work among children, Divine Healing, Bible Study and the Church Overseas, and we hope to mark our happy relationship with the town and the other churches therein by a mid-week Service of Festal Evensong.

Various useful suggestions were made at the meeting and all three Committees of the P.C.C. are hard at work. An opportunity will be given

during the week for the making of a Diamond Jubilee Thanksgiving Gift.

A detailed programme for the week will be given in the June Magazine.

H.C.E.

FAREWELL RECITALS

A notable era in local musical circles concluded on a fitting note at St. Barnabas' Church on Wednesday, April 18, when the Bexhill Chorus gave their final performances under the baton of Vinen Stanley, their creator, director and conductor.

Mr. Stanley, who inaugurated the Bexhill Plainsong Society in 1929, from which the Chorus originated two years later, feels that the time has come for him to retire, but his command and conducting at the farewell recitals were impeccable to the last.

There were large congregations both afternoon and evening, and the stately church was a perfect setting for the works—Mass in C (Opus 62), by Edouard Silas, and Mendelssohn's "Hear My Prayer," with Joan Sturdey as soprano soloist. In the evening the Mayor (Alderman Pycroft) was present.

The Vicar (the Rev. D. Pilkington) expressed the feelings of all present when he said it was with sorrow that they realised the Chorus were performing for the last time under Vinen Stanley's baton. "We owe him a great debt for the music he has given us, especially in this Church, and I am grateful for the fact that this is the third year we have been able to welcome the Chorus to St. Barnabas," he added. Later he thanked all the performers for "this feast of beautiful music."

The singers were about 80 strong, and the orchestra of 21 players, personal friends of the Director, was led by F. J. Bodilly, L.R.A.M., A.R.C.M., with Anne Millington, L.R.A.M., A.R.C.M., at the piano. The chorus master was Harold Partridge, and Albert Crouch, the sub-conductor, relayed Mr. Stanley's dictates to the organist, Ronald Sheather.

(With acknowledgments to the *Bexhill Observer*.)

GOOD COMPANIONS

About 45 Good Companions met on Thursday, April 5, in the Lower Vestry for tea and to hear Miss Geraldine Parkes of Sevenoaks give a very original talk about France.

She skimmed through the ages in a most interesting way, beginning with the traditional

account of Martha, Mary and Lazarus landing in the South of France for the purpose of bringing Christianity to the French people. Her descriptions were very vivid, as she knows well Avignon, Arles, Les Saintes Maries and other places connected with these first missionaries. She concluded with a few words about the present-day system of government in France, and reminded us that the frequent "fall of the government" is not as disastrous or wholesale as it appears, owing to the fact that France has generally a coalition government.

Before the talk a short discussion took place about the Summer Outing. Knole seemed the most popular, although some thought the distance too great. As the coach has to be ordered in April, it has been provisionally arranged that a coach containing 30 will leave St. Barnabas' church on Tuesday, June 19, at 11 a.m., for Knole (Sevenoaks). Cost will be 9s. 6d., to include fare, tea, gratuities and entrance. Further details in the June Magazine. This outing will be instead of the June Meeting on the first Thursday.

The Hostesses for the meeting on Thursday, May 3 will be Miss Blaikie, Mrs. Gaunt, Mrs. Martin, Mrs. Netherway, Miss Pierce.

M. A. HUNNYBUN,

Hon. Secretary.

MORAL WELFARE IN DRAMATIC FORM

The Moral Welfare Committee has decided to invite its friends and supporters to a new and unique form of Annual Meeting this year. After short formal business some of the workers in the Diocese (including our own Miss Matthews whom many "Good Companions" recently heard speak) will present two scenes entitled "A Moral Welfare Worker's Day" and "Fulfilling Your Vocation." These scenes attempt to give a simple picture of the actual problems the Moral Welfare Worker has to face and the ways in which she faces them. The scenes will be presented at 7.30 p.m. on Tuesday, May 22, at the Methodist Hall, Parkhurst Road. Do come and bring your friends. You cannot fail to be interested.

I.A.B. and H.C.E.

LIP-READING CLASSES

We have at last secured a teacher and hope to start a class early in May. We cannot give the exact date until further preliminaries have been attended to, but please look at the Notice Board outside the Church Door which will give you up-to-date information. People who have already given in their names and addresses will

be notified. A fee will be payable in order to meet current expenses, but the amount will depend on the number of people who will be attending the classes for the 12-week period, mornings or afternoons whichever we decide to take.

Give your names and addresses to Miss F. M. Baird, Miss Rutter or Miss Isherwood.

I. E. ISHERWOOD,

Acting Secretary.

ST. RICHARD'S GUILD

A meeting was held on Saturday, April 7. It opened at 7.30 p.m. with a discussion on the subject of films on Sundays. The second part of the meeting began, after a break for refreshments, with a general knowledge "quiz" arranged by Janet Dewdney, which proved very popular.

At this month's short meeting ways of helping the S.P.G. were discussed and it was decided that the members of the Guild would collect enough money each year to help in the education of a child in one of the missionary schools.

The programme for the next meeting (May 5, at 7.30 p.m.) has not been definitely decided upon yet, but the topic for discussion will be the colour bar in Africa.

For particulars about the Guild, apply Jane Gray, Hon. Secretary, Beachaven Hotel.

CHURCH OVERSEAS ASSOCIATION

Will members of the Association please look on the Table by the South Door for their Quarterly Intercession Papers, May to August issue.

Missions to Seamen. We meet as usual on the second Thursday in May. Place of meeting will be shown on the Notice Board. "Special Effort" from now until November will be Work for the Sale. All the parishes in Bexhill are concerned in this and we hope that our St. Barnabas' Stall will be supported by all our subscribers and workers. Small, inexpensive, useful articles find a ready sale. Do join our working party on May 10—bring with your fresh ideas so that our stall may be interesting and successful. (F. E. Eggett, Hon. Secretary, M.T.S.)

Melanesian Mission. On May 23 the Rev. G. Warren is coming to show us the latest film of Melanesia. Do please make a note of the date and time—May 23, at 3 p.m., in the Lower Vestry—bring a friend with you. On May 17 there will be a Whist Drive at 5 Middlesex Road to defray all expenses connected with the film—

Chichester Diocesan Leaflet

NEW SERIES, Vol. 3, No. 52

Circulation over 51,000

MAY, 1951

THE BISHOP'S WINDOW

A New Outlook

THE time has come when the Church of England must pass from the pastoral to the evangelistic task. It was to this effect that Archbishop Temple wrote just before the second world-war. He was speaking particularly of the consequences which would follow for theology and preaching. The emphasis (he said) must be laid more and more upon Redemption, and the Cross. But the proposition is one which affects the whole of our life and our outlook. Up to quite recent years the Church of England has been regarded as "the kindly nurse" of a people assumed to be generally Christian. The old task of "conversion" had been fulfilled long ago, in the days of St. Augustine and his earlier successors. It has been a settled Christian people with which the Church has had to deal for some twelve hundred years: and, while of course the Church has had to teach, and convince, and convert individuals during the whole of this time, it has been in the performance of a *pastoral* function. England has been accepted as a Christian country: and, though there has been plenty of ignorance as well as sin, the facts of the Christian revelation, and the standards of the Christian religion, have been generally acknowledged. The organisation of the Church has accordingly been developed almost entirely on *pastoral* lines. The Prayer-book is quite obviously designed for the use of Church people, from the font to the grave. And the system of parishes is (also quite obviously) intended for the exercise in the main of a pastoral ministry, through the placing of priests with a "cure of souls" and a parish church, in particular areas all over England.

We must be very thankful for this fine traditional foundation for the work of the Church of England. But the situation is very different to-day from what it was a thousand, or even a hundred years ago: very different, I would add, from what it was in 1901, when Queen Victoria's long reign ended. The Industrial Revolution, the development of science, universal education, two world-wars have transformed the condition of England, and the circumstances in which the Church has to work. To put it shortly, the old Christian tradition can no longer be taken for granted: the old Christian standards are no longer generally accepted: and there is a colossal ignorance of the elementary facts of the Christian religion. The Church's pastoral work of course goes on. The Prayer-book is indispensable. The parish system is indispensable. But in order to reach the great masses of the people something much more far-reaching is required. The whole question of public worship needs reconsideration. The whole method of communication to the public requires urgent review. The contribution of the laity, and their co-operation with the clergy, demands rehandling. And it is surely with a real appreciation of the need of a reform in the parochial system that the *Pastoral Reorganisation Measure* must also be worked. I shall have something more to say about these things, from time to time, in "The Bishop's Window." But the point on which I want

my readers to reflect is that the Church of England is faced with a new situation, and that, in order to deal with that situation in an adequate way, the evangelistic motive must take precedence of the pastoral.

Sussex Record Society

The jubilee of the Sussex Record Society was celebrated in Lewes on February 26th, with myself in the chair. The society was formed in 1901, with Canon J. H. Cooper, then Vicar of Cuckfield, in the chair, for the publication of records, as contrasted with the papers on archaeological subjects with which the Sussex Archaeological Society is concerned.

The Sussex Record Society has done a wonderful work during these years, and has produced a noble series of fifty volumes. The jubilee volume which has just appeared is called *Sussex Views, selected from the Burrell Collections*. It is edited by Mr. W. H. Godfrey and Mr. L. F. Salzman, both distinguished antiquaries, to whom the nation and the county alike owe an immense debt. Mr. Salzman was one of the original members of the Sussex Record Society. *Sussex Views*, beautifully printed by the Oxford University Press, consists of 191 illustrations of churches, manor houses and other old houses of various kinds, from the collection, made by William Burrell, of paintings by Samuel Grimm and James Lambert. Both are excellent artists of the 18th century. The reproductions are admirable and most interesting. Certainly every library ought to contain a copy of the book. Particulars may be secured from the Sussex Record Society, Barbican House, Lewes. I should like to congratulate the society, and particularly the two editors, on a first-class piece of work.

Diocesan Artist-Craftsmen

In conjunction with the Sussex Churches Art Council I have formed the nucleus of a panel of Chichester Diocesan Artist-Craftsmen. We have many excellent artists and craftsmen living in Sussex or doing work for churches in Sussex; and those whom I desire to recommend to the clergy and laity of the diocese for work in Sussex churches are of course not the only craftsmen of distinction in the county. At the same time I believe it will be a real help to incumbents and parochial church councils, and those wishing to offer some work of art to churches, if I am able to recommend certain named artist-craftsmen in a rather particular way. The crafts especially noted are stained glass, sculpture and carving in stone and wood, gold and silverwork, and printed lettering. The panel of five thus selected (though it will not be permanently limited to that number) will be regarded as having a special personal link with me as bishop—and of course with one another—working in their own workshops in different places. Their names are:

Stained glass: Mr. Geoffrey Webb, Sackville House, East Grinstead. *Sculpture, carving and letter cutting in wood and stone*: Mr. A. J. Ayres, 32 Gunter Grove, Chelsea, S.W.10. Mr. Joseph Cribb, St. Rose, Ditchling Common, Hassocks. *Gold and silverwork*: Mr. Dunstan Pruden, Folders Lane, Burgess Hill. *Printed lettering*: Mr. D. A. Fray, 161 Preston Road, Brighton.

I am very glad that these artist-craftsmen have

agreed to have their names included amongst the Chichester Diocesan Artist-Craftsmen. And I take a further opportunity of calling attention to the Sussex Churches Art Council (of which Mr. E. A. Sallis Benney, Brighton College of Art and Crafts, is secretary), and the admirable work which it does, in association with the diocesan advisory committee on faculties, with a view to securing the best work in our churches.

George Cicester:

THE YOUNG OFFENDER WHAT DIPLOCK HOUSE DOES

A year or more ago a great deal of publicity was given to the problem of juvenile crime, and Church-people, or at least the more thoughtful of them, were asking: "What contribution is the Church making to one of the gravest and most persistent social and moral problems of the age?" If less has been heard lately about juvenile crime, it is not because the problem has in some way been solved, but because public attention, always fickle, has been diverted to the political and international field. But so far as this diocese is concerned, the problem of juvenile crime remains prominent because of the continuous and practical contribution made locally by the Church in Sussex to secure right guidance, Christian training and discipline for the young offender. For many years now Diplock House has existed as hostel, approved by the Home Office, for boys on probation and for others recommended to it by social workers. And each year the Chichester Diocesan Fund, from the money contributed by the parishes of Sussex through the quota, makes a grant towards the work of the hostel. Through the work of the hostel, the Church is able to come into pastoral and teaching contact with boys who are normally outside the frontiers of conventional Church life and organisation. There are generally about 30 boys in residence and though they may come from all over England, there are usually some from Sussex, and therefore from the parishes of the diocese. The life of the hostel is a disciplined one, but the atmosphere is that of a large Christian family with well-ordered liberty. Work is found for the boys during their time at the hostel; the acceptance of a regular job and earning money by hard work, is part of the training. The hostel contains a chapel in which prayers are said nightly, and there is also a weekly celebration of Holy Communion; in these formal ways, and in many others less formal but no less effective the whole life and activity of the hostel is stamped with the fellowship and teaching of the Church. The hostel is, in fact, in the front line of the Church in its attack upon contemporary social and moral problems.

Bread on the Waters

From a purely pastoral point of view the boys can be divided into two categories: those who have been in touch with the Church at some time, through Sunday school, day school and youth organisations; and those who except for Holy Baptism have never been inside a church in their lives, have never spoken to a parson, and have the vaguest idea of what Christianity is or teaches. While they are in the hostel the boys receive regular instruction in the Church's teaching, some of the lapsed are restored, and not a few are prepared for confirmation.

The problem of giving Christian teaching is very much simpler whenever the boys have been to Sunday schools or Church day schools; something has always stuck; bread cast on the waters certainly returns after many days, and these lads have a foundation within them, buried as it may have been, on which it is possible to build. There is much in this that should encourage day school and Sunday school teachers who may be tempted to think that their efforts are sometimes wasted.

With the others, those who have had no sustained contact with the Church, the problem is to know where to begin; the idea that there can be a God, or a God that is not simply a big human being, that there can be an immortal order, that anything can exist beyond matter and the senses, is completely novel and revolutionary. And it comes as a shock to most of them to appreciate that the Christianity is based on history and on things that really happened—that it is true.

Steady Conversion

Through the efforts of the warden, Mr. C. E. A. Freebody, and the matron, Mrs. Freebody, Diplock House has a fine record of returning to the world a very high percentage of boys who thereafter go straight and become good Christian citizens. Year by year the hostel transforms boys-who-might-have-got-worse into citizens-who-by-the-grace-of-God-will-get-better-and-better. There are the failures, but it is fair to say that they are hardly the fault of the home; some of them come from environments which are almost compelling in their decadence, some have parents who are no allies to any work of reconstruction, and there are some who are not yet ready to learn, and whose cup of bitterness may yet be filled to the top.

What you can do

Churchpeople of Sussex may well be proud that through the diocesan fund they are able to support work such as this; for it is at once redemptive, evangelistic and educational. Some may want to learn more for themselves about the home, which is at 37 Vernon Terrace, Brighton, and their visits will be welcomed. But one thing that all can do is to remember the work of the hostel in their prayers; those who undertake work such as this, with its continuous and exacting calls, with its need for patience, acute judgement, and charity, must rely on the sustained prayers of their fellow Churchmen in whose behalf the work is done, for Christ's sake.

WHAT YOU DO ON SUNDAY

What matters is not what you don't do on Sunday, but what you do on this day, writes the Rev. W. W. S. March in the *Goring Parish News*: "The stories which we have of Jesus being exceptionally active in doing good, healing illness and approving the rescue of dumb animals, on the Lord's day, are enough to tear up any picture which still lingers in the Christian mind of a Christian twiddling his thumbs, sitting on a high-backed chair in a spotless drawing room on Sunday. The Jesus of energy is the One who rose on the first day. Thus, having transferred the Lord's day, from the seventh to the first day in the week, Christians have changed the negative for the positive observance of it. . . .

(1) *Do you always and without fail worship on Sunday?*—Our corporate renewal of our hidden, risen life with God in Christ takes place each Sunday, when we meet for worship. To believe that Christ is alive means

admitting that we, human beings, need this renewal. We need it as much as sunshine and fresh air.

(2) *Do you always and without fail avoid all public amusements on Sunday?*—There are other days in the week when you can go to many excellent concerts, shows and sporting fixtures. All these large-scale occasions if on Sunday, mean large-scale employment of others who therefore lose their own Sundays. Christians must resist this denial of the resurrection of Christ.

(3) *Do you always and without fail make Sunday your family day?*—Nowadays most of us have longer weekends than we used to have. Part of that time, the Sunday, is to be the day of real "rest" or "re-creation" of human relationships with the home circle. That is why the advocates of "staggering" Sunday miss the mark.

"Sunday", a modern survey has reported, "generally emerges as a day of aimlessness." Can you find any more violent contrast than that to the Christian idea that every Sunday is positively an Easter Day?

NOTES & NEWS

Royal Visit to St. Leonards The foundation stone of the rebuilt Church of St. John, Upper St. Leonards, will be laid by H.R.H. the Princess Elizabeth on May 18th.

Ditchling Festival From Ditchling comes a finely produced *Handbook to the Festival of the Arts at Ditchling*. The programme opens with festal evensong in the parish church on Whit Sunday; members of four choirs will take part, and the preacher will be the Bishop of Lewes. During the week there will be an exhibition of painting and sculpture, performances of *The Farmer's Wife*, a performance of Gluck's *Orpheus*, and other concerts. On Saturday, May 19th, and Sunday, May 20th, there will be performances of *A Pageant of Ditchling*, the author of which is the Rev. A. C. Crookshank. Full details of all the events and of transport arrangements are to be found in the *Handbook*, obtainable for 1/-, from The Hon. Secretary, "The Limes," High Street, Ditchling, Hassocks.

Religious Art During April an exhibition of religious art has been held in All Saints' church, Hastings, through the initiative of the vicar, the Rev. L. Hook, and the Pheon Group of local artists. The period of time covered by the exhibits extended from the fourth century A.D. to the present, and the development of Christian art over this period was presented in as varied a manner as possible through reproductions. Among the reproductions were paintings, little known in this country, by Giotto and Michelangelo. There were also a number of original works in the exhibition, and these included designs by members of the Pheon Group, for stained-glass windows, murals, and wood carving.

One Hundred Beds One hundred offers of hospitality are invited from Brighton and Hove Churchpeople who have the cause of Christian unity at heart. For part of the last week in July and of the first week in August youth representatives of the Church of England and of the old Catholic Church will meet in Brighton for a conference which is drawing its delegates from many parts of England and Europe. The immediate purpose of the conference is to bring the members of the two churches, through worship, study and discussion into deeper

mutual understanding. Full inter-communion was established between the two Churches in 1932, and since then Old Catholic bishops have from time to time taken part in the conferring of Anglican Orders. As Christian unity is not simply a matter of agreement but also one of understanding and knowledge among the rank and file of the Churches, the Brighton conference has an important job to do. Offers of hospitality should be made to Mr. J. C. J. Witten, 48 Medmerry Hill, Brighton, 7. Telephone 28856.

Planned Visits I have suggested to my assistants, writes the Rev. L. E. Meredith, Vicar of Eastbourne, in his parish magazine, "that there are on an average four days in each week for visiting (Sundays and their day off, and one day each week counted out for some special work—meetings or funerals—or clerical work) and that they should plan their visiting on this principle, bearing in mind that all the contacts they have to make are for them new ones; one day for the pastoral care of the sick, a day for a visit to the homes of those in any group of people for which they have a special responsibility, one day in getting to know their church workers, and—the most important of all and the most neglected by the majority of parish priests—visits to those—and there are thousands of them in every parish—who as yet are outside the regular religion of the Church."

To All Sussex Vergers All the vergers of Sussex are invited to a service on May 10th, at 3 p.m. in St. Augustine's Church, Stanford Avenue, Brighton, when an address will be given by the Bishop of Lewes. The service has been arranged by Brighton and Hove branch of the Church of England Guild of Vergers. Vergers are requested to bring their robes with them and to be at St. Augustine's Hall at 2.30 p.m. Refreshments will be provided after the service. Those who intend to be present are asked to write to Mr. H. Bradbury, 22 Clyde Road, Brighton.

For Women Church Teachers A summer school for the teaching of divinity for women Church teachers and students will be held at Holmhurst St. Mary, Baldslow, St. Leonards-on-Sea, from Tuesday, August 7th, to Tuesday, August 14th, 1951. Particulars can be obtained from Sister Joan Caws, C.H.F., Holmhurst St. Mary, Baldslow, St. Leonards-on-Sea, Sussex (Tel.: Baldslow 114).

Hangings for Sale Two good green and gold tapestry curtains, 5ft. by 8ft. 3ins. each, are for disposal for use in a church at the price of £2 each. They were formerly in use in Mountfield church but have been displaced by a fine reredos recently erected to the memory of Major Ralph Egerton. A pattern is obtainable from the Rev. H. H. Heaton, Mountfield Vicarage, Robertsbridge.

Pilgrimage to Patrons Churchpeople of Ewhurst are to journey to Cambridge on Wednesday, July 25th, St. James' Day. The parish church is dedicated to St. James, and his feast this year is the 500th anniversary of the laying of the foundation stone of the chapel of King's College, Cambridge, the patrons of the living and the college of the present incumbent, the Rev. E. K. Pearson.

Archdeacons and Rural Deans Tuesday, June 5th, has been selected as the day for the annual meeting of bishops, archdeacons

and rural deans, at the Palace, Chichester. The meeting will begin at 11.30 a.m. The following have lately been appointed rural deans: the Rev. C. R. Evans, Vicar of Chidham, Rural Dean of Westbourne; the Rev. V. K. Lippiett, Vicar of Bognor, Rural Dean of Bognor; the Rev. M. L. Couchman, Vicar of Broadwater Down, Rural Dean of Etchingham.

Sussex to Hamburg The Rev. W. T. Lindsay, the local organising secretary for the south-eastern area for the Missions to Seamen, has been appointed the mission's chaplain in the port of Hamburg. He will be leaving his present post towards the end of April. Inquiries about deputations should be sent to the Deputation Secretary, Missions to Seamen, 4 Buckingham Palace Gardens, London, S.W.1.

In Memoriam Canon Gilbert G. Elliott, who died at Hove on March 14th at the age of 78, will be remembered as Vicar of St. Bartholomew's, Brighton, from 1918 to 1925. When he succeeded the Rev. Henry Ross, on the latter's appointment as Vicar of St. Alban's, Holborn, he had had over twenty years' experience of pastoral work in the diocese of London where he was successively assistant curate at Christ Church, Watney Street, and Vicar of St. John's, Limehouse, and St. Alban's, Fulham. Always keenly interested in the work of the church overseas, he relinquished the charge of St. Bartholomew's in order to undertake work in the diocese of Zanzibar, where he was priest-in-charge of Dar-es-Salaam for three years. For reasons of health he resigned that post in 1929 and was chaplain at St. Paul's, Cannes, until 1931, when he returned to Zanzibar as archdeacon. On his return to England five years later, the then Bishop of Lincoln (Dr. F. N. C. Hicks, a former Vicar of Brighton) secured his services as his domestic chaplain and conferred upon him canon and prebendary of Sexaginta Solidorum in Lincoln Cathedral. In 1944 he returned to Sussex and for four years was chaplain at St. Mary's Retreat, Heathfield.

We record with much regret the death on April 2nd of the Rev. A. R. Godfrey, Rector of Itchingfield. After graduating at Cambridge, Mr. Godfrey went to Westcott House for his theological training. He was ordained in the Norwich diocese, where he remained for two years before going overseas to work with the U.M.C.A. For seven years he was priest at Chipili and from there he went to Msoro, where he spent his last two years in Africa. He returned to this country in 1935, when he joined the staff of Brighton parish church. In 1940 the bishop presented him to the benefice of Itchingfield. Mr. Godfrey was widely known in the diocese through his membership of the evangelistic and missionary councils, and his many friends lament his death at a comparatively early age.

HAVE YOU READ . . . ?

A New Lectionary, by R. Waterfield, Dean Emeritus, formerly Dean of Hereford (Wykeham Press, 1s.).

"Of the making of new lectionaries, there is no end," it might well be said of the Church of England to-day. Available for use to in church to-day, with varying degrees of authority, are four tables of lessons. While the table of lessons in the Book of Common Prayer takes no account generally of Sundays and merely provides for them as they fall in the parts of the scripture read during a particular season, the amended lectionaries provide special lessons for

Sundays and take Sundays out of the general provisions of the amended table. Though the first table has the disadvantage of providing lessons that are not always suitable for a Sunday, the amendments have the equal disadvantage of limiting the worshipper (since most attend only on Sundays) to hearing read in church a very limited selection or anthology of the Bible. Dean Waterfield in his lectionary shows how it is possible so to arrange the lessons that "almost the whole of the New Testament and a very large part of the Old Testament are used to provide lessons to be read in an ordered sequence throughout the calendar year without distinction being made between Sundays and weekdays." Thus "every passage which is included in that sequence has a chance of being read in church on a Sunday at least once in a cycle of seven years." Provision is made for some exceptional cases and also, of course, for the special seasons. This is clearly right in principle, and Dean Waterfield's labour therefore deserves a welcome and study. There is not space in our columns to examine his provisions thoroughly, nor can a notice such as this test them; the value of a lectionary is proved in use and in no other way. But here the way is pointed to a right revision and to the possibility of liberation from our many unhappy alternatives.

The S.P.C.K. is to be congratulated on the excellently illustrated pamphlet, *Chichester* (1s.), which has lately been published. The illustrations, from photographs show the exterior, interior and some details of the cathedral; notable among the last is the Saxon sculpture of the Raising of Lazarus. Two illustrations show something of the worship of the cathedral, though one, of the Plough Sunday ceremony, is perhaps rather too well known by now to justify further reproduction. Views of St. Mary's Hospital, Tower Street, and East Pallant, are not so well known, and one is grateful for the attention drawn to them. People, even from the diocese, visit Chichester without appreciating what the city has to offer them besides the cathedral.

DEEDS OF COVENANT TRANSFERABLE

A new and important ruling by H.M. Inspector of Taxes has the effect of removing an objection which in the past has probably discouraged people from making gifts to parochial church councils, the diocesan fund and other charities, by way of deeds of covenant. The covenants are for seven years, and so the problem has arisen, "What will happen to the covenant that I make with the parochial church council of A if during the seven years' period I move to parish B, perhaps at the other end of England?" It is now ruled that these covenants are in effect transferable from one parochial church council to another, or from one diocesan fund to another, if the donor changes his residences and wishes to change also the destination of his gift. To obtain the advantage of this new ruling, the form of agreement for the covenant should include a proviso to the following effect: "provided that if I shall cease to make my home in the parish of —, the said parochial church council shall, if so requested by me, pay all such annual sums which shall become due after such request, to the parochial church council of any parish in which I shall make my home."

Editorial matter should be sent to the Rev. Guy Mayfield, Diocesan Church House, Brunswick Square, Hove 2 (Telephone: Hove 35271). Business communications should be addressed to the Assistant Press Secretary, as above.

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CHRISTIAN RENEWAL

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— EDITED BY D. R. DAVIES —

MAY, 1951

MAN TO MAN

The Editor Speaks to all Parishioners

DURING this month of May, which, I trust, will live up to its reputation, a very considerable event is going to take place—the opening of the Festival of Britain. It is a hundred years since anything comparable to it took place at the Crystal Palace Exhibition in 1851. A lot of water has flowed under the bridges since then. I want to talk over this event of the Festival : first of all, to take stock, so to speak, of the last hundred years ; and second, to try to estimate some of the things which our country has achieved during that time, and, finally, to remember the greatness of our nation and what she can still contribute to the world.

The Last Hundred Years

It is of the utmost importance for all Christian people in particular that they should not miss what I call “the spiritual aspect of the Festival of Britain.” It is an aspect which is sure to be hidden from the common eye. The Festival of Britain, simply because it celebrates a hundred years of British history, symbolizes something which will not be openly and audibly celebrated. No speeches will be made at the Festival itself or elsewhere to the effect that Britain, in common with the rest of the civilized world, has been nursing a delusion, and fondling an empty hope. But this is the truth. It is the most decisive and important truth of the whole Festival, however much it may be ignored, as ignored it will most assuredly be. All the more necessary, therefore, is it that we who think of ourselves as Christians should realize it. The Festival, all unwittingly symbolises a Delusion. How?

The concrete and uppermost idea behind the Festival is the tremendous technical, material progress that Britain has made in the last hundred years, all of which is the result of applied science. All that is true in the sense that it is an actual fact. There is no comparison, for instance, between the “puffing billies” that pulled the railway carriages in 1851 and the complicated, beautiful steel monsters that pull them in 1951, just as there is no comparison between the primitive cannon of 1851 and the electric artillery of 1951, which can destroy targets at a distance greater in miles than the cannon of 1851 could in yards. All this is an undeniable fact.

But what is NOT a fact—and this is the vastly more important point—is this : that the hopes

which our world placed in technical progress and triumph have been in the least bit realized. *They have not.* Richard Cobden, for example, expected that international trade would automatically abolish war between nations. Every manufacturer was an ambassador of peace. The century which was to witness perpetual peace has, on the contrary, seen the tragedy of more and more numerous wars, each one more destructive than its predecessor, more productive of hatred, bitterness and division.

The Penny Post was to make wars impossible by greater communication between people, leading to more knowledge of one another. And, so it was believed (fatuously), as people got to know one another better, the more they would grow to like one another. Whoever started that silly idea? Mere familiarity leads at least as much to misunderstanding as to its opposite.

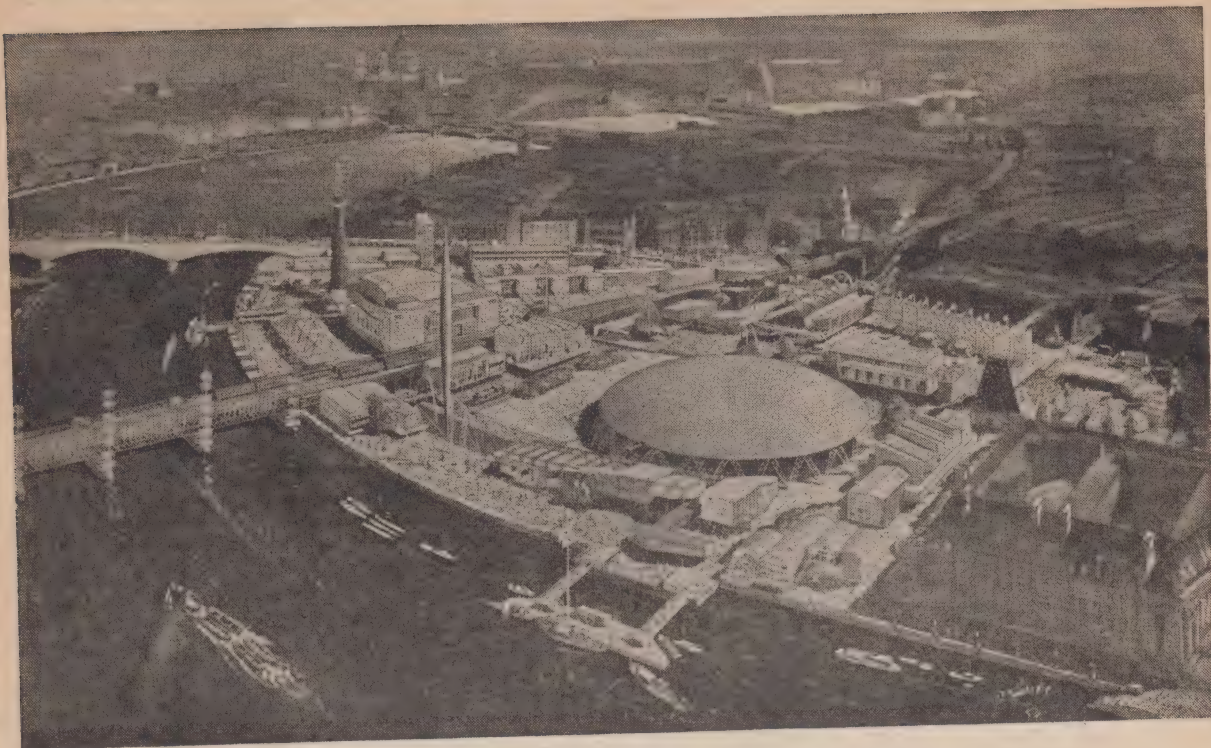
It was the firm belief of our fathers and grandfathers in the last hundred years that technical, material progress would automatically result in moral and spiritual betterment too; that greater quantity would mean finer quality. *And it has not.* People in Britain today are not better because of the greater number of things which they make use of. They may be better than their ancestors of a hundred years ago. On the other hand, they may be worse. But be they better or worse has less than nothing to do with material progress.

The idea that by controlling material nature you thereby, as by-product, control human nature is a snare and a delusion. This is the deepest lesson we may learn from the Festival of Britain.

The British Achievement

The Festival of Britain gives us the opportunity to unlearn a great deal of the nonsense and the untruth which fifty years of socialist propaganda have instilled into us about Great Britain and her Empire and imperial activities. I confess that I derive a great deal of grim enjoyment from the fact that it is a Socialist Government that is providing the opportunity for us. And I confess too that I played my part in the past in spreading this particular propaganda. Let me give a brief summary of it.

How many billions and trillions of words have been spoken and written in the last fifty years by ignorant, starry-eyed idealists to the effect that



Artist's impression of the South Bank Exhibition, London Festival of Britain, 1951

British capitalism formented war, that England was the blood-sucker of primitive peoples, and the shameless exploiter of India, China and the Seven Seas? We know, of course, that Britain has been guilty of a great deal of exploitation. But the picture painted of British Imperialism in the last hundred years was a picture of exploitation only. *And that is a gross lie*, as Mr. Nehru is realizing now that he has to govern India without the help of Great Britain. It was not Indians, in the first place, who built schools for the education of the out-castes; hospitals in which to heal their poor diseased-worn bodies; factories which resulted in a higher standard of living for them; railways which enabled Indians to get to know their own country better; better methods and principles of farming to increase their food-supply. It wasn't Indians who built those dams which

irrigate the soil of India, the drains and sanitation systems, but the despised British. Let us restore the balance a bit. Let us now, at the opening of the Festival of Britain, praise the famous British, who, while they have done many cruel things, have also done many fine and noble things.

For nearly a hundred years, the British Navy policed the seas and gave the world a peace which it has not known since. The account of British Imperialism isn't all debit. There is also a credit side, a very considerable credit side indeed, as the presence at the Festival of men and women of all creeds, colours and races will amply testify. The British Navy, when it ruled the waves never inspired the terror and fear which the Red Armies inspire wherever they plant their cruel feet. It never sowed concentration camps and tyranny in its wake.

The British are a Great Breed Still

Nineteen Hundred and Fifty One finds the world, and Great Britain's place in it, a vastly different reality from that of 1851. True, too true. *But it is not a better, freer or saner world.* The world in which the British Bulldog was top dog was a far freer, finer world than this world of today over which the Russian bear has cast its ugly shadow. The British Navy is no longer undisputed mistress of the seven seas—to the detriment of the whole world, even of the Russian part of it. Away with the rotten sentimentalism of Left-wing Socialism, and let us face the facts by way of a change.

A nation whose record can boast the great contributions to civilization and peace that Britain can claim in the last hundred years is not a nation that needs to hang its head in shame. Not it,

FESTIVAL OF BRITAIN—1951

Some outstanding features of the programme

(NOTE: we print here, for the convenience of our readers all over the country, some of the outstanding features of the Festival.—*Editor.*)

Feature One

At a time when an Iron Curtain is being clamped down to hide and seal off nearly half of the world, Great Britain is opening wide her gates to all the world, foe as well as friend, to enter in and see for themselves, without any restraint, the British Way of Life. Visitors can be absolutely assured that their footsteps will not be dogged by secret police, either uniformed or in plain-clothes.

PROGRAMMES

I. In London

- (1) State opening by His Majesty the King, after a Service in St. Paul's Cathedral on May 3rd.
- (2) South Bank Exhibition, May 3—October 31.
- (3) Exhibition of Science, Kensington, May 3—October 31.

by a very long chalk. Let us as British people in this very much worse world in which the Festival of Britain opens lift up our heads and our hearts. Great Britain is still a Great Power and—what is even a fact of greater importance—she is still a great Nation. There is no greater nation in the world today than this beloved nation in which Providence has placed you and me. Don't lend your ears to the dismal jimmies who croak *Ichabod*; who say that our day and destiny are done. Don't you believe it. Great Britain's greatest task is yet to be done, namely, the preservation of liberty in the world, which cannot be achieved without the co-operation of Britain. God bless the British Bulldog.

D. R. Davies.

- (4) Exhibition of Architecture, Lansbury, Poplar, May 3—October 31.
- (5) Exhibition of Books, Victoria & Albert Museum, May 3—October 31.

II. In Glasgow

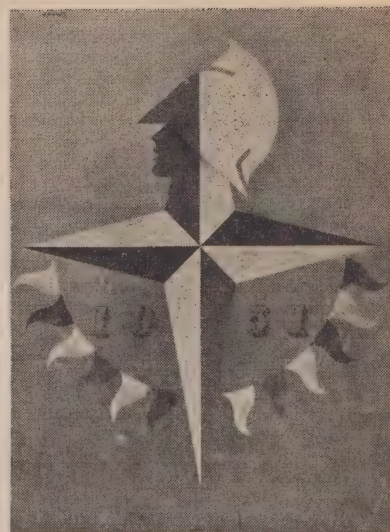
Exhibition of Industrial Power, Kelvin Hall, May 28—August 31.

III. In Belfast

Ulster Farm and Factory Exhibition, June 1—August 31.

ARTS FESTIVALS

- (1) London Festival of The Arts: May 3—June 30.
- (2) Aberdeen Festival: July 30—August 13.
- (3) Aldeburgh Festival: June 8—17
- (4) Bath Assembly: May 20—June 2.
- (5) Belfast Festival: May 7—June 30.
- (6) Bournemouth and Wessex Festival: June 3—17.
- (7) Brighton Regency Festival: July 16—August 25.
- (8) Cambridge Festival: July 30—August 18.
- (9) Canterbury Festival: July 18—August 10.
- (10) Cheltenham Festival of Contemporary British Music:
- (11) Dumfries Festival: June 24—30.
- (12) Edinburgh Festival of Music and Drama: August 19—September 8.
- (13) Inverness 1951 Highland Festival: June 17—30.
- (14) Liverpool Festival: July 22—August 12.
- (15) Llangollen (International Musical Eisteddfod): July 3—8.
- (16) Llanrwst (National Eisteddfod of Wales): August 6—11.
- (17) Norwich Festival: June 18—30.
- (18) Oxford Festival: July 2—16.
- (19) Perth Arts Festival: May 27—June 16.
- (20) St. David's Festival (Music and Worship): July 10—13.
- (21) Stratford Shakespeare Festival: April—October.
- (22) Swansea Festival of Music: September 16—29.
- (23) Worcester Three Choirs Festival: September 2—7.
- (24) York Festival: June 3—17.



The Symbol of the Festival of Britain, 1951, designed by A. Games, F.S.I.A. The design shows the head of Britannia surmounting the star of the compass

SPECIAL EVENTS

In Scotland

- (1) Edinburgh: Gathering of The Clans, August 16—19.
- (2) Exhibition of Eighteenth-century Books, August 3—September 15.
- (3) Exhibition of Scottish Architecture and Traditional Crafts, July—September.
- (4) Glasgow: Exhibition of Contemporary Books, June 1—July 28.

In Wales

- (1) Cardiff: Pageant of Wales, July 25—August 6.
- (2) Exhibition of Contemporary Painting and St. Fagan's Folk Festival, July 16—28.
- (3) Dolhendre, Merioneth: Welsh Hillside Farm Scheme, May—September.

In Northern Ireland

- (1) Belfast: Royal Ulster Agricultural Show, May 23—26.
- (2) Combined Services Tattoo, August 29—September 1.

N.B.—All enquiries regarding the Festival should be addressed to—Festival of Britain Information Centre, Piccadilly Circus, London, W.1.

COSMO'S CONVERSION

or the Soul of an Archbishop

By GEORGE H. STEVENS

TO many people Cosmo Lang, Archbishop successively of York and Canterbury seemed a proud and some-what aloof figure, not the kind of person with whom one would associate the word conversion. But in the written memoirs prepared by him before his death to assist his biographers he revealed himself not only as a true Christian who walked humbly with his God, but also as one who claimed to have had what is commonly called a "sudden conversion."

Son of the Manse

Like many others who have made valuable contributions to Christian history Cosmo Lang was, in the literal sense a "son of the Manse", his father being the minister of the famous Barony Church in Glasgow. He thus imbibed an atmosphere of Christian piety from his earliest years, but there is no sign of personal spiritual experience until his seventeenth year. Shortly before that period he summarised his youthful ambitions by writing an imaginary entry under his own name in "Who's Who." It was a glittering career of worldly success which he planned for himself culminating in his elevation to the peerage and attainment of the office of Prime Minister. Such a career might well have been his had not he been captured by a loyalty higher even than that which he always owed to his earthly sovereign.

• Spirit Awakened

God has many ways by which He draws men and women to himself, and in the case of Lang, surprising though it may be to some people, philosophy was the schoolmaster which brought him to God. He had recently been reading Stirling's "Secret of Hegel." For a time, he tells us, like the universe, as he was taught, he existed only in and for thought, and it was this intellectual awakening which led to the first awakening of the spirit. "I remember" he tells us, "one experience, strange perhaps in a mere boy, which might be classed with the experience of sudden conversions. I was standing, full of thought, in Kelvingrove Park, when suddenly I cried aloud—if anyone had heard he must have thought the boy was mad: 'The Universe is one and its Unity and Ultimate Reality is God!'

Easy words, no doubt, but they were the quick and real expression of an overwhelming sense that then and there I had got behind phenomena to Reality and found that Reality was God." There can be no doubt about the reality of that experience since its effects lasted a life-time. Lang himself says that he never wholly lost the sense of God's presence that came to him that day. In his own words "This half-intellectual, half-spiritual conversion has been as abiding as, perhaps more abiding than, such experiences usually are. From that moment it lay at the root of all my religious life and thought."

A deeper and more definitely Christian experience was, however, to follow, for Lang did not, at once, surrender the worldly ambitions of his boyhood. While at Oxford, he tells us, his religious life was mainly formal and impersonal. He was very slack and intermittent in any habit of personal prayer. He used sometimes to attend the University sermons at St. Mary's, but mainly this was due to the curiosity of the Scotch student and his desire to compare the performance of the leading Anglican preachers with that of the great Scottish divines revered in his his own home. It was not until after he had left Oxford and was doing social work at Oxford House in East London that he became sufficiently interested in personal religion to be troubled by serious doubts. Then, at the age of twenty-two he began to question in his mind such things as the existence of a personal God, the Divinity of Christ and the truth of Christianity generally.

It was then or shortly after, he tells us, that he happened by chance to read these words from St. John's Gospel: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." "I remember," he says "saying to myself: 'I must trust the man who spoke those words and try my best to follow him.'"

Unbidden Question

Little did he realise where that decision was to lead him. Shortly afterwards he was elected a Fellow of All Souls, a greatly coveted honour, and it seemed as though the glittering dreams of his youth might indeed be fulfilled. His inward life may still have been somewhat uneasy, but outwardly all was bright and promising. It was

then, in a mood of buoyant self-confidence that he went to stay for a short holiday at his home in Wiltshire with his friend Tupper-Carey who was intending to be ordained in the near future. "Tupper" was troubled by doubts and difficulties and young Lang expended his best eloquence and argumentative ability in persuading him to go forward. Suddenly, in his own words "as the horses were walking down the slope in the setting sun, a question unbidden, wholly irrelevant to anything that had previously entered my thoughts shot itself into my mind—"After all, why shouldn't you be ordained?" At first he laughed inwardly at this seemingly foolish question but the Divine Voice had spoken in his soul and would not be silenced. He heard the words ringing in his ears in the train on his way back to London, and it went on constantly interrupting him in the course of his legal work. At last he confided in a friend who disconcertingly replied: "Well, I've always thought you would make a better parson than a lawyer."

The Inward Voice

As a last resort, since he could not rid himself of his burden in any other way he began to pray about it, always a dangerous thing to do when the voice may be the voice of God! The result was only to increase the pressure and in a mood of great perplexity while spending a week-end at All Souls' he walked over to Cuddesdon where there was a theological college. What follows is best told in his own words "I went to the Parish Church for Evensong. The whole scene is indelibly impressed on my memory. I sat in the second pew from the pulpit . . . I paid little attention to the service and less to the sermon, but I had a strong sense that something was about to happen. I was not in the least excited; there was no sort of nervous tension; I had only prayed during the service in some such manner as this—"I can't go on with the struggle. End it Lord, one way or another." Then suddenly, while the unheeded sermon went on, I was gripped by a clear conviction. It had all the strength of a masterful inward voice. "You are wanted. You are called. You must obey." As I walked back to Oxford I felt like a man who had been suddenly set free from chains; and I really could have shouted for joy . . . That night in my rooms at All Souls' I prayed as I had never prayed in my life before. But all my prayers had the one refrain "I obey, and I am free." Later the words came to my mind; "I will run the way of thy Commandments when Thou hast set my heart at Liberty." Thus did God call to himself away from a life of

THE CONVERT

A Story by

BOLESŁAW PRUS

III.

OLD LUKE could understand nothing of what he heard, but he stopped wondering.

"But still," he said to Crispin, "even in such circumstances gold has certain attractions. It has its gleam, its chink."

The barrister went up to the wall and opened a small iron door. Old Luke then saw a blinding glare belching forth as if from a furnace of molten steel, he heard the groans of a thousand voices and the clatter of chains.

He hurriedly closed his eyes and stopped his ears. Never before had his nerves received an equally strong impression.

The barrister banged the little iron door and said: "That has a better sound and a brigher gleam than gold. Don't you think so?"

"Yes," replied Luke, at ease again, "but what about the weight and durability of gold?"

For a moment Crispin kept sadly silent.

"Luke"—he exclaimed, "Give me my glove. It's on that shelf there."

Luke quickly picked up a black glove of commonplace appearance, but dropped it at once. Then something incredible happened—that small object crashed on the floor with an impact like a lump of iron weighing several hundred pounds.

"What does it mean?" he asked, in terror.

"That, my dear Luke, is the material from which our clothes are made. The gloves and the tie weigh five hundred pounds each, the shoes two thousand pounds, the frock coat about a hundred thousand pounds and so on . . . As you see, we have enough of this weight, which you so much admire in gold!"

We have already said that from the moment he entered the hall, Old Luke had felt no surprise at anything, but had understood nothing. Now he began to get an inkling, which gradually got more and more clear of something. At the same time he was overcome by fear which, slight at first, was growing steadily. To dispel his doubts, and his fears with them, he tenderly pressed the lawyer's hand and whispered:

"Crispin, my dear fellow! Tell me . . . tell me, where am I?"

The barrister shrugged his shoulders. "Haven't you yet realized that you are beyond the grave, in a place where the dead exchange temporal existence for eternal life?"

Old Luke wiped the sweat off his brow.

"What a misfortune!"—he exclaimed—"I have left the house and my rooms with no one to look after them!"

A bell rang in the adjacent chamber.

"Who's there?" Luke suddenly asked.

"Our old whist partners: the judges and the prosecutor."

"Oh, so we can have a rubber?"—said Luke, a little comforted. "I saw a table there, too."

But Crispin was not reassuring. "We do not play the game here,"—he replied, "but as far as you are concerned, we must first get over the official function. You must know that these gentlemen represent a special court, which will investigate your entire life and decide to which category of hell you belong. I am your defence counsel. I have studied the documents and I am afraid you will not be able to join us for a game of whist."

If Old Luke could have seen himself in a mirror he would have agreed that he was in fact a corpse—for, as he listened to the barrister, his appearance changed greatly.

"Crispin!" said the unfortunate man, his body trembling "so you are in hell?"

"Bah . . ."

"And I am to stay in hell? . . ."

"Oogh! . . ." grunted the barrister, astonished at such a question.

"And by what right are you going to judge me?"

"You see, they have a custom here that rogues sit in judgment on rogues," Crispin replied.

"My dear friend," Luke asked beseechingly "if that is so, please classify me in the section you are in yourselves."

"We should like to very much," the lawyer replied, "but . . ."

"But? . . . There can't be any but . . ."

"You must prove to the court that in the course of your long life you performed one disinterested deed."

"One?" Old Luke exclaimed. "A hundred . . . a thousand . . . All my life I acted disinterestedly."

Crispin shook his head disparagingly.

"My dear Luke," he replied, "from the study of your personal documents I couldn't see this at all. If, as you say, you had acted disinterestedly all your life, you would never have been able to join our company, which forms the eighth section of the eleventh branch of the fourth department of hell."

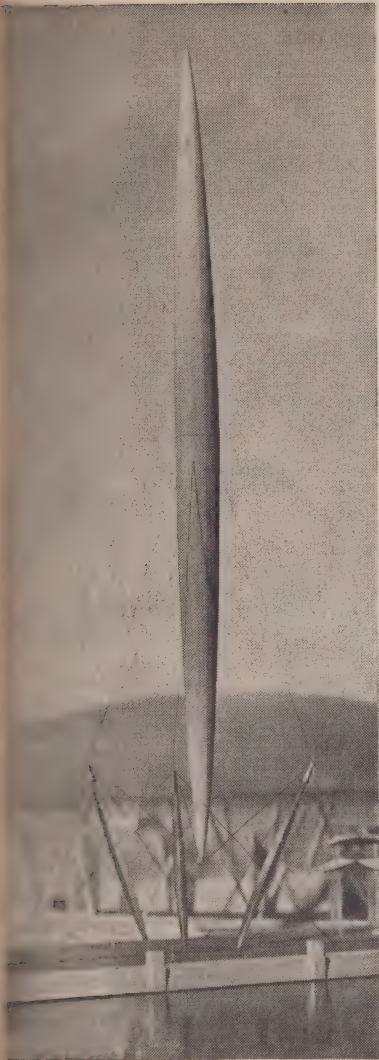
In the next room the bell rang for the second time.

And at the same time Luke heard the heavy voice of the judge who had died of apoplexy.

"Is the newcomer ready?"

"Let's go!" said the lawyer, taking Luke by the arm.

When they entered, the court was in plenary session, but none of the judges



A view of the Skeneloe in the model of the 1951 Exhibition, Thames Bank, London

The photographs in this issue reproduced courtesy of the Festival of Britain Office

... success the man who was eventually destined to be Archbishop of Canterbury. Years afterwards, he ... of the experience "If there be a Personal God, if He is ever concerned ... or speaks to the individual spirit ... then and thus spoke to me. I have ... my life on this and though the ... of it brings not only ... but also rebuke and humiliation, ... not doubt its truth."

as much as nodded in recognition to Luke. The old man cast his eyes round the chamber. In a huge cupboard were bundles of documents, each with a name attached. Luke rapidly glanced through the names and found to his amazement that he knew most of them, as they were the names of landlords in the city, whom he knew personally. On one shelf were documents of whist players, on another dice players, on still another of poker players.

Over the cupboard were thick cobwebs in which spiders with the faces of notorious usurers were occupied with tormenting the flies. In these poor insects Old Luke recognized the best known contemporary wasters.

This chamber was under the charge of an ex-police officer, who was generally known to have taken bribes and who had drunk himself to death. The prosecutor opened the proceedings.

"My lord Justices," he said, indicating Luke. "This man, as you know from relevant documents, during the seventy years of long life he passed on earth, has never done anything good to anyone and has wronged many. For this conduct, by a sentence of a higher authority, he has been classified for the eleventh branch of the fourth department of hell. Now, we have to decide if he is to be admitted to our section or to another one . . . or perhaps . . . sent further on. This will depend on his personal deposition and his future conduct. I call upon counsel for defence."

Old Luke noticed that half-way through the Prosecutor's speech all the judges were fast asleep. This did not surprise him, because as a persistent litigant he had been familiar with various courts on earth.

Mr. Crispin had never shone brighter as a defending counsel than on the present occasion. He was confounding the case, he was quibbling and lying so well that the surprised faces of the devils looked in through the grilled windows. But the judges continued to doze unshakeably, for they knew that even in hell it was useless to listen to arguments which had no foundation in fact.

At last the barrister came to his senses and exclaimed: "And now, my Lords Justices, I shall quote only one truth in favour of my client but that is irrefutable. He was . . . he was a first class whist player."

"That's true!" the judges whispered, waking up.

"He could go on playing for hours without ever getting flustered."

"That's true . . ."

"I have nothing more to add!" ended the lawyer.

"You are quite right," replied the Prosecutor—"And now, will you describe one, just one act, which the accused performed disinterestedly in

his life. Otherwise, as you well know, this sinner cannot be admitted to our section."

"He was such a good player . . ." whispered the judge who had killed himself by falling down the stairs.

The eloquent lawyer silently studied the numerous documents in the case. Obviously, he had nothing more to say. Luke's case looked so hopeless that the Prosecutor himself felt sorry.

"Accused!" he exclaimed, "Don't you remember one single disinterested deed in your life . . . a good deed?"

"Justices," replied Luke, bowing respectfully. "I had the pavement in front of my house paved with asphalt."

"But not before you raised the rents all round—" interrupted the Prosecutor.

"I had the lavatory rebuilt . . ."

"Yes, the police forced you to."

Luke tried to remember.

"I got married!" he said, after a while.

But the Prosecutor waved his hand disparagingly and asked sternly:

"Have you got anything more to say?"

"Worshipful justices!" cried Luke, very much scared now—"I have performed many disinterested acts in my life . . . but I am old . . . my memory is failing . . ."

At this the lawyer jumped up as if he had been sprinkled with holy water.

"My Lords Justices," he said. "The accused is right. If he were to search, he would undoubtedly find many a fine deed in his life—disinterested, noble deeds. But what can he do, if memory fails him? I request therefore, I even demand that in view of the age and fear of the accused, the court should not be satisfied with his depositions, but should submit him to tests which will show all his lofty qualities in their full lustre. . . ."

The suggestion was accepted and the court considered what test to apply.

Meanwhile Old Luke looked round and noticed a new figure standing behind him. This looked like a court usher, but his face resembled that of a disgraced solicitor, who had gained notoriety on earth in a great larceny case, in which he was also convicted of fraud, embezzlement and posing as a titled person.

"I seem to have had the pleasure of knowing you, dear sir?" said Luke proffering his hand to the usher.

The usher's eyes sparkled and he was about to grasp Luke's hand, when suddenly Mr. Crispin jostled him off saying . . . "What are you doing, Luke? That's the devil . . . You wouldn't half like it, if he once got hold of you!"

Old Luke felt very much embarrassed. He studied the new figure more attentively and whispered to the barrister:

"People exaggerate everything. I was always told that the devil had horns as big as an old goat's, and this one has only got something smaller than a young calf's. One can hardly see their tips."

At that moment the court summoned the counsel for the defence. The President whispered something into his ear, whereupon Crispin turned to Luke and asked:

"Have you ever made a donation in your life, let us say to a charitable institution?"

Luke hesitated with an answer.

"I don't remember very well," he replied, "I'm seventy . . ."

"And would you be prepared to make such a donation now?" enquired the lawyer, tipping him the wink.

Old Luke had no inclination to do so, but noticing the wink he agreed.

He was handed paper and pen, while Mr. Crispin said: "Write a note that could be published in the papers."

(To be continued)

Managing Myself. 5.

SELF AND OTHERS

By E. S. BARBER, M.A.

DO you ever think about the faces you see in buses or cafes or in the streets? Some, of course, are happy; but a good number have discontent and bitterness written all over them.

Of course, there are many reasons. Some come from unhappy homes; some are overworked or underpaid; some are not well. But what is wrong with a good number of them is that their relations with other people are wrong. They are cherishing grievances and resentments and poisoning their own lives.

Some of these grievances are quite small and yet they prove terribly persistent. Somebody laughed at you and made you look a fool; or cut you and

hurt your pride. It's very petty; yet you can't forget it.

And behind these trivial things are the really big and tragic grounds for resentment; being swindled by someone you trusted; or slandered by one you called a friend; or thrown over by someone who pretended to be in love with you.

These sort of things make resentment seem natural and inevitable. It may be; but it is one of the greatest causes of unhappiness. We lose our peace not when others hate us, but when we allow ourselves to hate them.

There is no way out except Christ's way—the way of forgiveness. Surely

(Cont. on page 40, col. 1)

WOMEN AT HOME

Dear Women Readers,

This month I propose to tell a few stories of saints for the children, which mothers may read to them. The children's passion for stories is inexhaustible. They never tire of them. Last thing at night they must have their bedtime story, and mothers sometimes are at a loss what to read to them. Here are two stories which are worth telling.

RUTH McCORMICK.

ST. GENEVIEVE

A Story of Courage and Goodness

This is a wonderful story of how Genevieve saved the people of Paris three times during her life.

A great enemy was marching through France, destroying towns and villages as they went, and at last they were near the great city of Paris. Soldiers guarded the walls and kept watch and the people at first were brave, but they grew frightened and at last decided to flee from the city while they could; they crowded the gates of the city, shouting to the soldiers to open them and let them out. A young nun heard this noise, saw the distressed people of Paris trying to escape and she said to herself: "Poor things; they have forgotten God"; and she called to them to go back to their homes and face the enemy. Some took no notice, but many did and returned home with their children and belongings and prayed to God to defend them and save their beloved Paris.

God heard their prayer and the enemy was defeated before it even reached Paris. A long time afterwards Paris was again in danger. A great army was encamped just outside the city gates, and none could get either out or in and the people were starving. Genevieve tried hard to think of a way to get food for the people and at last suggested that boats should go up the river by night and bring food from the farms. But it seemed that there was an evil spirit at a certain point in the river and the boats were overturned and the sailors drowned. Genevieve did not believe in evil spirits, of course, and offered to go with the sailors. What do you think the evil spirit turned out to be? A submerged tree which had fallen into the river! The trunk of the tree turned the boat over and the dead branches seemed to clutch at the sailors and entangle them. Genevieve got the sailors to saw the tree to pieces and remove it, and that was the end of the evil spirits! The boats were then able to get food from the farms and return laden for the people of Paris.

A third time an enemy tried to starve Paris into surrender, and the people fought bravely but were defeated, and their conqueror was so angry at their spirit, that he ordered that all who remained alive should be put to death. But the good and courageous Genevieve knelt at the feet of this tyrant and begged for pity and forgiveness and the man's anger died away and he forgave and showed mercy.

And so Genevieve lived, loving the Lord and doing His will all her life.

ST. BERNARD

Apostle of the Snow

A thousand years ago travel over the Alps from Switzerland to Italy was a perilous undertaking, and a pilgrim wishing to reach Rome had to run the risk of being attacked by bands of robbers, or losing his way in the snow and perishing of the extreme cold or from the fall of an avalanche.

Bernard of Menthon was worried about this and longed to make the way safe for travellers, and so he found a spot near the top of the pass which was suitable for a house to be built, and during one spring, with the help of other monks he overcame many difficulties and got the house built. He lived there with his friends and three dogs called Courageous, Faithful and True, and was often able to help the travellers. One night some weary travellers called and told him that one of their party was lost and they were too tired to hunt any longer for him, so Bernard and two other monks each took a dog and set out to hunt for him. Bernard's dog soon found some tracks of the lost man and these he followed until he came to a little mound of snow at which he began to scratch excitedly. It was the lost man. Bernard said to his dog "Fetch help" and the dog bounded off and fetched the other two monks, and soon the man was being fed and cared for in the mountain house.

These dogs became associated with Bernard and after his death were called St. Bernard dogs. Bernard was made a saint for he had loved and followed the Lord Jesus Christ and had helped his fellowmen as Jesus would have done.

HOUSEHOLD CORNER

Apple Trifle.

- 1 round sponge cake
- Raspberry jam
- $\frac{1}{2}$ pint sherry if liked
- $\frac{1}{2}$ pt. apple custard
- 2 small bottles of apple juice.

Cut sponge into slices and spread with jam. Put into glass dish and soak with apple juice. Make custard with $\frac{3}{4}$ pt. of a mixture of apple juice and milk, $1\frac{1}{2}$ oz. custard powder or cornflour and 1 oz. sugar. When cool pour over the sponge cake and allow to get quite cold. Filling: 1 oz. margarine, 2 oz. sugar, 1 gill milk, 1 oz. cornflour, few drops vanilla essence. Whip this well, spread over trifle and decorate with glace cherries and chopped apple jelly.

Apple Barley.

- 2 large bottles of apple juice.
- 4 oz. pearl barley
- 2 oz. sugar
- 1 tablespoonful lemon juice.

Cover the pearl barley with water and boil for 3-4 minutes. Strain off and put in a large jug with the sugar. Pour on boiling apple juice and add the lemon juice. Allow to stand until cold or overnight. Strain and serve.

Creamed Onions Au Gratin.

Bring one lb. of shredded onions to the boil and simmer for about 25 minutes. Melt 1 oz. margarine in double saucepan, add 1 oz. flour and stir till smooth, add 1 gill milk, and stir till thickened and smooth. Add salt and onions to this white sauce, and finally add about $2\frac{1}{2}$ oz. grated cheese, $\frac{1}{2}$ teaspoon mustard and a dash of cayenne pepper. Serve.

Rhubarb Flan.

- 1 lb. rhubarb
- 2 tablespoons sugar
- 1 egg
- 6 oz. self-raising flour
- 1 teaspoon baking powder
- 3 oz. lard and marge mixed
- 1 oz. arrowroot and 1 small knob of

marge.
Set the rhubarb, cut into 1-in. lengths, into a fireproof dish with the sugar and no water. Cover and stand in mild oven, at reg. 3 for 30 mins. Sift flour and baking powder and rub in fat, mix to stiff paste with cold water, roll out and line flan tin with the pastry.

(Cont. on page 40, col. 3)

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(Cont. from page 38, col. 3)

that's why He was so insistent about it. "How many times shall my brother sin against me and I forgive him?" asked Simon Peter. "Till seven times?" "I say not unto thee, till seven times," was the answer, but "until seventy times seven."

Then He went on to tell a story. A story of a man forgiven an enormous debt by his master and then refusing forgiveness for a small one. He went straight from a deed of mercy to a deed of revenge.

Word of it came to his master. He sent for him, and his words poured forth in a blazing torrent of condemnation. And he cast him into prison because of his refusal to forgive.

It is one of the most vivid of our Lord's parables. And it drives home the trust that to ask God's forgiveness and withhold our own is a hollow sham.

I realise how a great many people tend to react towards the suggestion of forgiveness. They admit it is right in small matters, even if they don't always practice it. But when it comes to big things they're apt to think that the

suggestion that they should forgive is absurd and even monstrous. "But do you know what he did?" they protest. And then they tell the old tale over again.

You may fool yourself that way. But if you are nursing a grievance, if there's anyone you won't forgive, you're poisoning your life. Worse than that, you're cutting yourself off from God.

"How can I do it," you ask, "even if I'm willing." Will you take a look with me at the Cross? If anyone had just cause for resentment, it's the One who hangs there. He had done no wrong. Yet He hangs dying by the cruellest and most ignominious of deaths, with the pitiless Eastern sun beating on His head, and the jeers of His enemies ringing in His ears. Listen to what He's saying: "Father, forgive them: they know not what they do."

That is the way of Christ—the way of forgiveness. It's the only way to purge the poison of bitterness and resentment; it's the only road to fellowship with God. Will you take it? "Forgive us, as we forgive."

(Cont. from page 39)

Now strain rhubarb, blend arrowroot or cornflour with a little cold water, reheat the juice in a small saucepan, thicken with the cornflour or arrowroot, boil up for 1 minute with the knob of margarine, fold gently into the rhubarb, cool and spread into the tin. Beat up egg with a little sugar, pour over fruit and decorate with pastry strips. Bake in quick oven, Reg. 7-8 for 20 mins. This is a bit fussy, but is very very nice.

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C.E.Z.M.S. On April 4 (one of the wettest days of the year) about 30 of us spent a very interesting hour with Miss May Griggs, who has just returned from Fukien. She told us of the many difficulties that faced the Chinese Church today and how the Chinese Christians had reluctantly come to the conclusion it would be easier for them to face the struggle for the time being without their missionary friends. She asked for our prayers that they may be guided in teaching and living the Christian way of life. Miss Griggs answered many questions and a collection for the funds of the Society amounted to £3 7s. 9d. (M. Lamb, Hon. Secretary.)

New Guinea Mission. Miss A. G. M. Dawes sends thanks for 12 gifts from St. Barnabas' Parish (amounting to £6 10s.) for the Special Appeal for help after the volcanic eruption in January of this year. We shall be hearing more about S.P.G. and U.M.C.A. in the June Magazine—the report of the Second Missions' Sunday at St. Barnabas.

Lent Saving Boxes. Forty-seven boxes have been returned to us and the various Missions are richer by £18 18s. 7d. Could we have the rest of the boxes still in your drawer or on the table or mantelpiece—if we had them the total might reach £20. The Hon. Treasurer, Mr. F. E. Poulton, sends me the following list for the Magazine, as we promised earlier in the year to publish details in the May issue.

LENTEN BOXES

U.M.C.A. 1, 10s. 8d.; 2, 10s. 0d.; 3, £1 3s. 0d.; 4, 6s. 8d.; 5, 4s. 8d.; 6, 3s. 0d. Total £2 18s. 0d.

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Melanesia. 3, 3s. 6d.; 4, 13s. 9d.; 5, 6s. 0d.;

6, 1s. 4d.; 7, 5s. 0d.; 3s. 8d.; 9, 2s. 9d. Total £1 16s. 0d.

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China Christian Universities. 1, 9s. 0d.; 3, 4s. 6d.; 4, 11s. 10d. Total £1 5s. 4d.

ON CHURCH MUSIC

By C. S. Lewis

(Reprinted by permission from "English Church Music")

The main sense of Christendom, reformed and unreformed, would be against us if we tried to banish music from the Church. It remains to suggest, very tentatively, the ways in which it can really be pleasing to God or help to save the souls of men.

There are two musical situations on which I think we can be confident that a blessing rests. One is where a priest or an organist, himself a man of trained and delicate taste, humbly and charitably sacrifices his own (aesthetically right) desire, and gives the people humbler and coarser fare than he would wish, in a belief (even, as it may be, the erroneous belief) that he can thus bring them to God. The other is where the stupid and unmusical layman humbly and patiently, and above all silently, listens to music which he cannot, or cannot fully, appreciate, in the belief that it somehow glorifies God, and that if it does not edify him this must be his own defect. Neither such a High Brow nor such a Low Brow can be far out of the way. To both, Church Music will have been a means of grace; not the music they have liked, but the music they have disliked. They have both offered, sacrificed, their taste in the fullest sense. But where the opposite situation arises, where the musician is filled with the pride of skill or the virus of emulation and looks with contempt on the unappreciative congregation, or where the unmusical, complacently entrenched in their own ignorance and conservatism, look with the restless and resentful hostility of an inferiority complex on all who would try to improve their taste—there, we may be sure, all that both offer is unblessed and the spirit that moves them is not the Holy Ghost.

These highly general reflections will not, I fear be of much practical use to any priest or organist in devising a working compromise for a particular church. The most they can hope to do is to suggest that the problem is never a merely musical one. Where both the choir and the congregation are spiritually on the right road no

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insurmountable difficulties will occur. Discrepancies of taste and capacity will, indeed, provide matter for mutual charity and humility.

For us, the musically illiterate mass, the right way is not hard to discern; and as long as we stick to it, the fact that we are capable only of a confused rhythmical noise will not do very much harm, if, when we make it, we really intend the glory of God. For if that is our intention it follows of necessity that we shall be as ready to glorify Him by silence (when required) as by shouts. We shall also be aware that the power of shouting stands very low in the hierarchy of natural gifts, and that it would be better to learn to sing if we could. If any one tries to teach us we will try to learn. If we cannot learn, and if this is desired, we will shut up. And we will also try to listen intelligently. A congregation in this state will not complain if a good deal of the music they hear in church is above their heads. It is not the mere ignorance of the unmusical that really resists improvements. It is jealousy, arrogance, suspicion, and the wholly detestable species of conservatism which those vices engender. How far it may be politic (part of the wisdom of the serpent) to make concessions to the "old guard" in a congregation, I would not like to determine. But I do not think it can be the business of the Church greatly to co-operate with the modern State in appeasing inferiority complexes and encouraging the natural man's instinctive hatred of excellence. Democracy is all very well as a political device. It must not intrude into the spiritual, or even the aesthetic, world.

The right way for the musicians is perhaps harder, and I, at any rate, can speak of it with much less confidence. But it seems to me that we must define rather carefully the way, or ways, in which music can glorify God. There is, as I hinted above, a sense in which all natural agents, even inanimate ones, glorify God continually by revealing the powers He has given them. And in that sense we, as natural agents, do the same. On that level our wicked actions, in so far as they exhibit our skill and strength, may be said to glorify God, as well as our good actions. An excellently performed piece of music, as a natural operation which reveals in a very high degree the peculiar powers given to man, will thus always glorify God whatever the intention of the performers may be. But that is a kind of glorifying which we share with "the dragons and great deeps," with the "frosts and snows." What is looked for in us, as men, is another kind of glorifying, which depends on intention. How easy or how hard it may be for a choirmaster and a whole choir to preserve that intention through

all the discussions and decisions, all the corrections and disappointments, all the temptations to pride, rivalry and ambition, which precede the performance of a great work, I (naturally) do not know. But it is on the intention that all depends. When it succeeds, I think the performers are the most enviable of men; privileged while mortals to honour God like angels and, for a few golden moments, to see spirit and flesh, delight and labour, skill and worship, the natural and the supernatural, all fused into that unity they would have had before the Fall. But I must insist that no degree of excellence in the music, simply as music, can assure us that this paradisaical state has been achieved. The excellence proves 'keenness'; but men can be 'keen' for natural, or even wicked, motives. The absence of keenness would prove that they lacked the right spirit; its presence does not prove that they have it. We must beware of the naïf idea that our music can 'please' God as it would please a cultivated human hearer. That is like thinking, under the old Law, that He really needed the blood of bulls and goats. To which an answer came, "Mine are the cattle upon a thousand hills," and "if I am hungry, I will not tell thee." If God (in that sense) wanted music, He would not tell us. For all our offerings, whether of music or martyrdom, are like the intrinsically worthless present of a child, which a father values indeed, but values only for the intention.

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